# A SERMON

Preached at the

# FUNERAL

OF

That Faithful Servant of Christ,

*ROBERT BRETON*, D.D.

Pastor of *Deptford* in the County of *Kent*,

*Febr.* 20. 167½.

*By* RICHARD PARR, *D.D.*

*of* Camerwel *in the County of* Surrey.

*LONDON:*

Printed by *W. Godbid*, for *N Brook*, at the Angel in *Cornhil.* cIↃ. IↃ c. lxx. ii.

# SERMON

FUNERAL

39.
1. 4.
164.

To the Gentry, and all other the Inhabitants of

# *DEPTFORD,*

Who love the Lord Jesus Christ, and the Publick Ministery.

SIRS,

*THIS not to revive your* grief *at the remembrance of your late deceased* Pastor, *that I have offered to your Eye what lately I spake to the Ear, but that you might have a* Memorial *with you of his Person, of his Piety, and of his Sayings while he was once yours in the*

*Lord. I profeſs 'twas not any* opinion *I had of the* Diſcourſe, *which as it was* ſudden, *ſo it is* plain; *the things which may make it* acceptable, *are, that it was of* honeſt *deſign and* wholeſom *admonition, in ſuch* looſe *and* careleſs *times as we live in: But that which will* chiefly *take with you, it was grounded on the ſaying of our Lord* Jeſus, *and aimed to make men* wiſe *concerning their* latter end, *and to ſhew their* happineſs *that are preparing for it in* well doing. *But if this ſhould not find reception with you, yet when any* good thing *and* worthy *is ſaid of Doctor* BRETON, *the people of* Deptford *cannot chooſe but make much of it. I know of none that could give him a trivial Character, his Enemies (if he had any) muſt confeſs, that he was*

blame-

blameleſs *in his* life, *an* able *Miniſter*, apt *to teach*, diligent *and* frequent; *and thoſe that* knew *him well*, *and* loved *him cordially*, *can ſay many more* good things *of him. And I have this advantage in my report of him*, *that I had no occaſion for an* Apology *or* Excuſe *for him*, *to anſwer any one* Objection *againſt him in all his Capacities*, *as a Paſtor*, *as a Chriſtian*, *as a Friend*; *only what I then ſaid*, came ſhort *of what might have been ſaid* better *and more* fully; *which perhaps I could*, *if his* Funeral *were again to be attended on.*

*But 'tis enough that 'tis ſent to you*, *who had ſo* great value *for him*, *and ſo* general affection *to him*, *that the meaneſt* gift *for* his ſake *will be* accepted.

*It may be*, *God hath regarded your*

*many*

*many* tears *for your* loſs *in ſo* good *a Man, and ſees how* heartily *you* lov'd *him, becauſe your Paſtor, and a* faithful *one. --- And it may be, God will* provide *another ſuch* Bleſſing *for you, becauſe you will* eſteem *him highly for his* Work *ſake, for which ye ought to pray; and when you have ſuch another* Guide *for your* Souls, *to give God thanks, and treat him* kindly; *which if you be ſo* happy *to enjoy, I doubt not you will do: for I never yet ſaw ſo great a* lamentation *at once, as at the* Funerals *of Dr.* BRETON: *And when you have another* like *him, I wiſh he may not by a* ſpeedy remove *put you again to a ſecond* ſorrow; *and my Prayers for you are, That as he* taught *you how to* live, *that you might* dye happily, *ſo, that you would* obſerve Practically *what I have*

*offered*

*offered in the Diſcourſe; that you would ſo order your affairs, that you may be found of him in* peace *and* well doing, *that you may be for ever* Bleſſed, *as I make no queſtion* He *did, and is; and I hope he will be* found ſo doing, *who was* his, *and is*

Your very affectionate friend in Chriſt,

*R. PARR.*

# A SERMON

Preached at the Funeral of Doctor ROBERT BRETON, at *Deptford*, *Febr.* 20. 167½.

**Text.** Matth. XXIV. 36.

***Bleſſed is that ſervant, whom his Lord when he cometh ſhall find ſo doing.***

OUR bleſſed Lord and Saviour, a little before his departure out of the World by the gate of Death, entertains his Diſciples with a *Sermon*, long, full, and weighty; the Contents of that ſerious *Diſ-*

*course* are comprehended in this and the next Chapter after.

Wherein he foretells them,

1. What should happen to that renowned City *Jerusalem* and dwellers therein, *viz.* *That it should be layd in heaps, utterly destroyed, --- and its Inhabitants scattered*; which afterward came to pass as he said.

2. He acquaints them also what would be the previous notices of that downfal; *There will be false Christs and false Prophets, making great shews, doing strange feats, deceiving very many, there will be Wars and there will be wickedness, Charity among men will be very rare, but Iniquity will abound, and deep Security will possess men, so that their misery will come as a surprize all at once, and unavoidable.*

And when he had told them of these things, which would infallibly come to pass, he warns them, charging them to be *watchful*, bidding them not to give heed or credit to *delusions*, nor be tamely betrayed into their *sinful security*, nor yield complyance either to *false impostures*, or *corrupt morals*; but they should immoveably keep the *Faith*, and do their *duty* as Christ had *given* and *commanded*.

And

And he is not careful to answer the *curiosity* of his Disciples, about the *time, year, day, or hour* these things should be thus *finished*; — this was not fit for them to know. But he commands them to *watch*, and always to be *prepared* for every *change*.

This was to them at that time.

Yet still as to us, there are *two Events* of things and change of states which every one is concerned in, which will without peradventure come upon us most certain.

1. The one is the final *dissolution* and *consumption* of this material visible *World*; and though this was then a great way off, yet the Apostle *Peter* said 'twas *hastening, stealing on*, and as it were *at the door*; and he calls it *the day of the Lord*, 2 Pet. 3. 10. *Coming to Judgment*, 1 Thess. *The day of the Lord will come, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein*: and then see the Application he makes, *vers.* 11. *Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?*

And our Lord said to them much after

this manner, *Matth.* 24. *verſ.* 42. *Watch therefore, for you know not what hour your Lord doth come; Therefore be ye alſo ready, for in ſuch an hour as you think not the Son of man cometh, verſ.* 44.

2. The other *Event infallible* is the *death* and *diſſolution* of every Man living, this is *determined*, there is a Law which makes Death *neceſſary*, Heb. 9. 27. *'Tis appointed for all men once to dye*; and the univerſal ſlaughter *death* hath made by the appointment of God ſince the World began, makes it moſt evident; *Pſal.* 89. 49. *What man is he that liveth and ſhall not ſee death? ſhall he deliver himſelf from the hand of the grave? Eccleſ.* 8. 8. no diſcharge in this. But though this *change* by Death be ever certain, yet the day and hour is concealed from us, that we may wait and make ready, and be every day prepared, for we know not the day wherein we ſhall be taken. One dyeth in his *now-age*, another at *full growth*, one in his *bed*, another in the *field*; the *wiſe* and the *fool*, the *King* and the *Subject*, the *Paſtor* and his *Flock*, &c. all muſt taſte of *Death*, and be layn up in the *grave*.

Now

Now the *improvement* wiſe men and good make of theſe *notices* of the *end* of the *World* altogether at once, and of the *end* of every particular *Mans* being in this World, is this, That every man while he hath the *ſpace*, and the *warning*, ſhould eſpecially look after his great *concernment*, how he may be *fit* and *prepared* for ſuch a *change*, ſuch an *encounter*; that ſo *Death* may not *ſpoil* him for ever: -- So to *order* our *converſation*, and *diſcharge* our *duty*, and *diſpatch* our *work*, which our Lord hath given us to do, that ſo we may *give up our accounts with joy*, alwayes doing what faithful ſervants of our Lord and Maſter *Chriſt* ſhould be doing, that may expect the *bleſſing* here promiſed to ſuch who are *faithful*, and *diligent*, and *conſtant* in *the work of the Lord*, and *finiſh your courſe* ſo doing: And for this the Text is a mighty motive, when it ſaith, *Bleſſed is that ſervant whom his Lord when he cometh ſhall find* ſo doing.

Sirs, the Affair I would (at this time) invite you to, and engage you in, is the buſineſs and exerciſe of thoſe *Religious duties* as our Lord and Maſter *Chriſt* hath appointed for us in this preſent life, in order to our *eternal*

*happineſs*

*happineſs* in the other World, to which this Text gives a direction and an encouragement.

1. How are the parties aſſigned to this excellent employment under the title of *Servant*, and in a peculiar manner, *the ſervant of the Lord*; in what place or condition the man be in for *externals*, provided he be *the Lords ſervant?*

2. And then, how is the *Bleſſedneſs* deſigned for this *ſervant*, or theſe *ſervants*; —μακάριος ὁ δοῦλος ἐκεῖνος, which term is comprehenſive, including *all felicity*. — This ſtock ſpreads it ſelf into many branches, every one bearing fruit of its kind, to make the man compleatly *happy*; the *favour* of God, the *riches* of the *Promiſes*, the *viſion* of God, the *fulneſs* of *Joy*. — The *ſervant* that is *bleſſed* of the Lord thus, ſhall be admitted into the joy of the Lord, and the inheritance of the Saints in glory; *Matth.* 25. 34. *Come ye bleſſed of my Father, inherit the kingdom prepared for you*: and *Rev.* 22. 14. *Bleſſed are they that do his Commandments, that they may have right to the tree of life, and may enter in through the gates into the City.*

3. The

3. The perſons for whom this *Bleſſedneſs* is deſigned; ſuch *ſervants* as are *doing ſervants*, but *well doing*; actively obedient to the Commandments of our Lord, faithful and diligent, conſtant to the end; the *ſervant* doing ſo, ſhall be bleſſed in ſo doing, when the *ſervant* ſhall have finiſhed his courſe, and called home to the *bleſſed pay*, and to receive from his Lord (whom he hath ſerved) that *bountiful reward* and *full bleſſing* of Eternal felicities: *Well done thou good and faithful ſervant, enter thou into the joy of thy Lord*, Matth. 25. 21.

There is ſuch a connexion between the *duties of Chriſtianity* performed aright and in obedience to our Lord, ... and the *bleſſings* promiſed to ſuch, that nothing can cut aſunder or disjoyn them; yea, there is ſuch a *bleſſing* that waits upon the faithful, conſtant, diligent *ſervice* of Chriſt, that 'tis *reward* enough in its performance to *encourage* any man to the ſervice and employment.

And when theſe things are ſeriouſly conſidered, this *Poſition* will be eaſily granted:

*That 'tis a* bleſſed thing, *to ſpend and* Doct.
*to end our dayes in doing the will of our Lord*,

*Lord in his ſervice; --- Bleſſed he when found ſo doing.*

This needs no more proof than the *probation*, our Lord hath ſaid it in the *Text*, and thoſe who have done ſo have found it by experience, and have given in their Teſtimony to it.

S. *Paul*, 2 Tim. 4. 6, 7, 8. *I have finiſhed my courſe, I have kept the Faith, I am now ready, the time of my departure is at hand: Henceforth there is laid up for me a Crown of Righteouſneſs, which the Lord, the righteous Judge ſhall give me at that day*, &c.

And the Exhortation he gives to ſuch of the believing *Galatians*, Gal. 6. 9. for *encouragement*, is to this purpoſe alſo, *Let us not be weary of well doing, for in due ſeaſon we ſhall reap if we faint not.*

And *Rom.* 2. 7. *To them, who by patient continuing in well doing, ſeek for glory, and honour, eternal life.* --- and laſtly, obſerve what you find, 1 Cor. 15. 58. *Wherefore my beloved brethren, be ſtedfaſt and unmoveable, always abounding in the work of the Lord, for as much as your labour is not in vain in the Lord.*

The man who renounceth ungodlineſs and

and worldly luſts, and lives *ſoberly*, *righteouſly* and *piouſly* in this preſent World, may look for that *bleſſed Hope*, (*i. e.*) may *hope* for that *Bleſſing* promiſed at the *appearing* of our Lord, *Tit.* 2. 12, 13. and ſhall never be diſappointed of his *hope*.

Thus you ſee what aſſurance the Goſpel gives, and how fully it confirms, by frequent repetitions, --- That 'tis a bleſſed thing to do the will of God, to ſpend and end our days in ſo doing.

2. There is another account to be given, why it will prove ſo to the *faithful ſervants* of our Lord.

1. For, beſides the *dignity*, *worth*, and *content* which waits on a *conſtant courſe* of *Godlineſs*, that were there nothing elſe did follow after, yet 'twere enough to *encourage* any man of *reaſon* (that underſtood the nature of *true honour* and *pleaſure*) to become *Religious*, and to *continue* in that *ſervice*. How can it but be eſteemed a *bleſſed thing*, to be *employed* in the appointed affairs of the Lord of glory in his *Court* the Church, about ſuch things which conduce to the *attainment* of the *higheſt advancement* any man is capable

of, which the *faithful ſervant* may be ſure of without diſappointment.

The *attendance* on the greateſt *King* that ever was or ever ſhall be on the earth, is not once to be named with this. The *happineſs* of *Solomon*'s ſervants was extoll'd by the Queen of *Sheba*, (with reference to them and their *employments*) *Happy are thy men, happy thoſe thy ſervants which ſtand continually before thee, and that hear thy wiſdom.* --- Yet this was but a trivial complement, in compariſon of the ſervants of the *King of glory* who ſtand before him, (as every *faithful, obedient* ſervant of his doth) and employed by our Lord in ſervice infinitely more *gainful*, more *honourable*, and more *grateful*. --- And *David*, though a King himſelf, accounted it his greateſt *honour* to be the *ſervant of God*, and admires the *bleſſed ſtate* and *happy condition* of ſuch who are ſo, *Pſal.* 84. 4. *Bleſſed are they which dwell in thy houſe,* --- and a little after, *verſ.* 10. he profeſſeth, That *he had rather be a door-keeper in the houſe of his God, than to dwell in the tents of wickedneſs*; --- and he gives the reaſon of it, *v.* 11. *For the Lord God is a ſun and a ſhield* (i. e.)

1 King. 10. 8.

(Light

(Light and Defence:) *The Lord will give grace and glory, and will with-hold no good thing from them that walk uprightly.*

2. And then ſecondly, There is another Conſideration, which will mightily encourage *well doing*; becauſe *in ſo doing*, that ſervant lays a foundation for a *ſpring of Comfort* when he is drawing near his *end*; --- when all thoſe evanid Apocryphal *Pleaſures* and *Riches* of the World are vaniſhing, and then nothing but the conſcience of *ſo doing* will ſtand with me for my *refreſhment* and my *teſtimony*. When ſhortly I muſt appear before my Lord to give up my *account* of the *ſervice* I was employed in, --- if I am able to ſay, I have made it my *chiefeſt buſineſs* and *aim* to *pleaſe* God, and to do what he hath *commanded* and given me to do, without *wilful neglects* or *unfaithfulneſs*: How may ſuch a ſerious, ſincere, holy, devout Soul look back with *Comfort*, and forward with *Joy*, in expectation of *Acceptation* with God his Lord and Saviour? --- Methinks S. *Paul* ſpeaks to this purpoſe, 2 *Cor.* 1. 12. *Our rejoycing is this, the teſtimony of our conſcience*; *that in*

*ſimplicity, and godly ſincerity, we have had our converſation in this world.*

3. Then thirdly, Let it be conſidered, when he that ſervant who hath been *faithful* and *conſtant* in *well doing*, abiding therein, ſo doing, to his end, what a bleſſed ſtate is he in when his Lord ſhall call him thence to
Mat. 25. 21. enter into the *joy of his Lord?* What an *happineſs* it is, that at the ſame inſtant he gives out his laſt breath, he is ſeparated from all his *trouble* and *temptations*, and the ſame Death which puts a period to his *life* and *labour*, gives a quick paſſage to his *reſt* and *joy*; his *Faith* ends in *viſion*, his *Hope* in *fruition*, his *Love* removed to a fuller *comprehenſion*; his *Labour* to *Reſt*, his *Sorrow* changed into *Joy*: the *hire* of a *Servant* into the *inheritance* of a *Son*, the *ſervice* on *Earth* to the *pay* in *Heaven.*

What a *Bleſſed thing* it is to be deſigned to, and employed in the *ſervice* of our Lord, to be *about the work* he hath given us to do! to make *Religion* ones *buſineſs*, to *follow* Chriſt fully, to do his *Commands* chearfully, and to be found ſo doing *to the end.* -- Death temporal,

temporal, which way ſoever it comes, or at what time ſoever it comes, cannot be hurtful; The day of ſuch a mans *death* is better than the day wherein he was *born*, for 'tis but a going off from *trouble*, where is little *reſt*, to that *reſt* where there is no *trouble*; 'tis but a ceaſing from being with *men* and *ſin*, to be with *Chriſt*, *Angels*, and *Saints* in Heaven; and that which is *beſt* of all, to be *for ever* with the Lord. Eccluſ. 7. 1, 2 Rev. 14. 13. Heb. 12. 22, 23. 1 Theſſal. 4. 17.

Oh *happy* and *bleſſed* is that ſervant whom the Lord finds *ſo doing!* who gives him an inlett to immortal immixed *Joyes*, and eternal never expiring *Felicities*.

*The ſouls of the righteous are in the hand of God, and there ſhall no torment touch them*; In the ſight of the *unwiſe* they ſeemed to *dye*, and their departure is taken for *miſery*, and their going from us to be *utter deſtruction*; but they are in *peace*, and their hope is full of *immortality*; for God *proved* them, and found them *prepared* for himſelf. Wiſd. 3. 1, 2, 3, 4, 5.

Thus ſhall every faithful ſervant of our Lord be Bleſſed, *whom the Lord when he cometh ſhall find ſo doing*.

The

## The Application.

I ſhall diſpatch what I have further to ſpeak of this matter, — when you ſhall receive

I. *Inſtruction*,
II. The *Warning*,
III. The *Invitation*;

which this whole affair affords for our ſerious Conſideration.

### I. *Inſtruction.*

1. Firſt of all, let every one know and take notice, That he is a *Servant*, that Chriſt is our *Lord*; he hath given us our *Work* to do, he expects we ſhould be *doing*. The Work we have to do in reference to the Bleſſing promiſed is not *Worldly*, but *Heavenly*, the affairs of our Souls in order to *Eternity*; they muſt be done in their *ſeaſon*, as the Lord hath appointed, and we muſt be doing them *while we live*.

Our Lord is *coming*, (though we think he delays) he will be with us *quickly*, and every one of us ſhall be called to *account* in particular: What haſt thou done? What art thou

thou doing? If he find thee idle, ſlothful, negligent, he will caſt thee off as Unprofitable; if he find thee working evil, doing iniquity, thy portion will be the Rebuke and Deſtruction of evil doers, and Puniſhments threatned to the workers of iniquity.

But if thy doings be good, thy diſpoſitions right, thy intentions holy, thy Faith active, thy Repentance ſincere, thy Piety great, thy Duties frequent, thy Lamp furniſhed, thy Light ſhining in *Good works*, thy chief and conſtant employment be *Religion*, in thoſe inſtances where *Religion* is concern'd; and this be the *habitual* frame of thy Soul, to be always ready to every good work of Piety, Juſtice, Charity, and every Chriſtian duty where our Lord calls for *Obedience* in any inſtance of *Service*: --- Then when ever our Lord comes, the *Bleſſing* comes with him, and that Servant *ſo doing* ſhall be *bleſſed* and made *happy*.

But alas! What have we (for the moſt part) been doing ſince firſt we were admitted to, and engaged in our Lords *ſervice*? hath there a day paſt wherein we have not done ſome *ſervice* to Satan, World, or Fleſh?

Fleſh? And how many days have paſt over our heads wherein we have ſcarce had a good thought of God, or of our duty? and did nothing at all worthy the name of a *ſervant* of Chriſt?

Do not moſt men live as though they were *priviledg'd perſons*, exempt from Duty and Service? and as if they were never to give account of their Talents and improvement of them?

What abundance of induſtrious Labour do moſt men lay out themſelves in about the affairs of this World? and take more pains to gratifie *ſenſualities* and *beaſtly appetites* to their *undoing*, ſo working out their own *Damnation*? than in doing the *will of God*, and working out their *Salvation*? But with what face can ſuch Servants expect an *Enge* from their Lord, that either neglect the ſervice, or do things contrary to the *Injunctions* of their Lord? And how ſhall ſuch be able to look our Maſter in the face at the *evening* of our *Life*, who have been *loytering* or *ryoting* all the *day*?

2. Se-

2. Secondly, Let this then be for a *Warning* and an *awakening* to us all, leſt Death ſhould ſurprize us e're our *work* be done, or while we are *trifling*, ſpeedily to ſet our ſelves to practiſe *good things* while every mans *opportunity* laſteth, and no man can tell how long it will laſt: It may be very ſhortly our Lord may *ſend* for us by *Death* to *meet* him, *the Lord is at hand*, and the *Books* are opening wherein all our *deeds* are *recorded*, and 'tis but a very *little time* e're *we muſt all appear at the Judgement ſeat of* 2 Cor. 5. 10. *Chriſt, that every one may be judged, and receive according to that he hath done, whether it be good or bad*; --- and then, *happy* the man only that ſhall be found *well doing*. Within a few dayes (perhaps hours) it will *infallibly* be every ones lot to *exchange* this Life for another, a *better* or a *worſe*, as this our excellent Brother hath ſhewn us; and 'twill be our wiſdom, to *prepare* for it as he did; that though it come in the day or in the night, ſlowly or ſwiftly, in our *working* or in our *waiting* we may be *ready* for it, that our *change* may be for the better, and not for the

worſe; That *the day of death* may *be better*
Eccleſ. 7. 1. *than the day wherein we were born.*

3. Thirdly, To which *Preparation* I would (in the laſt place) *invite* and *exhort* you:

1. And firſt, If thou would'ſt be *fit* to *dye*, and *prepared* for thy *death*, and *ready* for the *coming* of our Lord, and deſireſt to be *bleſſed*, then be perſwaded to a ſerious, conſtant courſe and exerciſe of *Religion* as our Lord hath taught and commanded; for let no man think to be *Bleſſed* that is not found in that ſtate to which the Promiſe is made.

Let him therefore give up himſelf to an *holy life* according to the will of God; --- And let him for ever caſt off the *works of darkneſs*, and ceaſe from doing *evil*; let him
Iſa. 1. 16. Job 11. 11, 12. & 34. 32 give over *ſinning wilfully*, and *doing fooliſhly*, and do no more ſuch things; let him deny and renounce with great reſolution all *ungodlineſs* and *worldly luſts*, and reſolve upon a Sober, Righteous, and Godly Life, as we are taught
Tit. 2. 12. *Tit.* 2. 12. And let every man be careful, as much as he can, ſo to *order his Converſation*, that he be not found either *over-charged* with the *cares* of the World, or with *ſurfetting* and *drunkenneſs*, or *wronging* our *fellow-ſervants*,

as

as our Lord hath warned, *Luke* 21. 34. and so that Day come upon you *unawares*. And think this with thy ſelf, Would I be found at any time doing that which is *ſinful* in it ſelf, or that may prove of *evil example* to others when I am gone? Luke 21. 34

2. And then ſecondly for *Practicals*, that thou mayſt be *at all times* prepared.

And let no man think that the buſineſs of *Religion*, the *ſervice* of our Lord can be acceptably done *by the bye*, or when we have nothing elſe to do; or to be *put off* to ſuch a time when we can do nothing but groan under *pains*, and dye. But if we mean to be *prepared*, let us do what we have in *duty*, let us do it now in health, and *with our ſtrength*, as we are counſelled *Eccles.* 9. 10. *That which thy hand findeth to do, do it with thy might, for there is no work nor wiſdom in the grave whither thou goeſt*; and our Duty is told us, *Eccles.* 12. 13. *To fear God, and to keep his Commandments, this is the whole duty of man.* Eccles. 9. 10.

Now this Conſideration *invites* us all to be doing ſuch *Duties* which are neceſſary,

1. Firſt, in reſpect of God, To perform conſtantly thoſe acts of *true* and *devout*

Worſhip, Obedience, and Love to him, freely, willingly, and with all chearfulneſs. 2. Secondly, in reſpect of our ſelves, neceſſary for us to do; To ſubdue our own evil diſpoſitions, to mortifie our own corruptions, to Repent to amendment of life, to *rectifie* the *diſorders* and *irregularities* of our *Paſſions*, and to be *fruitful* in Good works. 3. Thirdly, in reſpect of others; To do good to as many as we can, to their Souls, by *inſtructing* them, and *perſwading* to Piety and a Religious converſation, by *Precept* and *Example*; and to their Bodies, by *relieving* them in their *neceſſities*, *viſiting* them in their *ſickneſs*, by *delivering* them (as we are able) out of *bondage* and *oppreſſions*, and *praying* to God for them in every condition.

And to conclude, let every Chriſtian be doing ſuch things as are True; *Whatſoever things are honeſt, whatſoever things are juſt, whatſoever things are pure, whatſoever things are lovely, and whatſoever things are of good report*, let every one reſolve upon ſuch things, and be doing accordingly all *virtuous* acts; that when-ever Death comes, either

Phil. 4. 8.

either *haſtily* or *gradually*, it may find thee in ſuch a frame and diſpoſition, or in ſome *good action*, or ſoon after it: And then how comfortably might Chriſtians live in *expectation* of Chriſts *ſpeedy coming*, and how *happy* might they be in their *End* with ſuch *preparation!* and as *Tertullian* obſerved in the Primitive Chriſtians, that they were *expeditum morti genus*, a people alwayes prepared for Death; ſo is every Holy man.

Of which ſort was this Excellent perſon deceaſed, this once *ſhining Light* now extinguiſhed, who both as a Divine and a Chriſtian, hath given ample *Teſtimony* and left a good *Example*; who *faithfully* ſerved his Maſter, and was *found ſo doing*.

Concerning whom you may juſtly expect very *Excellent things* might be ſpoken, I may not therefore diſmiſs this great Convention in this *Houſe of great mourning* without ſome Remarques about the *ſubject* of this Occaſion; and indeed, when we have to ſpeak of Doctor BRETON, no man need rack his Invention for things *Worthy* to be ſaid, and if a Tongue like *His* (once) had this employment, *words* would flow *apt* & *charming*. —*But we muſt do as we can.* 1. This

1. This Excellent perſon was Born in *London*, the great and ſplendid *Metropolis* of *England*, Anno Dom. 1628. --- and 'tis no diminution to its Grandeur, when it is ſaid, That this Man was Born there.

2. The Univerſity of *Cambridge* had the good luck to *nurſe* him, to which he carried a *prompt* Wit and *pregnant* Parts, improved with what inferiour *Schools* could furniſh him.

From thence he came with a ſtock of Humane Learning and Sacred Knowledge, an excellent *Scholar* and Learned, to make an able *Divine*.

His *Honorary Degrees* were not above his Merits, he was as much a *grace* to his Title, as *Doctor* to him.

When he was called to the *Sacred Function*, he engaged in this *Miniſtry* and the Duty too, he had a Commiſſion to *Preach* the Goſpel, and he laboured abundantly and inſtantly, not of force, but of Choice, he did it *willingly*, not ſo much by any other conſtraint as that of *love* to his Maſter Chriſt, and the Souls of men; and yet he remembred alſo, --- *Wo unto me, if I preach not the Goſpel.*

He was rarely qualified for an *excellent Divine*,

*vine*, Gifts *from above*, good and perfect, pure and peaceable, ſober, juſt, holy, temperate, and apt to *Teach*. He alwayes *held faſt* ὑποτύπωσιν ὑγιαινόντων λόγων, *the model and expreſs form of* 2 Tim. 1. 3. *Sound words* in Faith and Charity; in oppoſition to all growing *Hereſies* and *Arts* of men of corrupt minds and evil manners, and kept the *Depoſitum* as a faithful Steward, and wiſe Maſter-Builder, without *wavering* or *ſhifting*, a Workman he was that needed not be aſhamed, *rightly dividing the Word of Truth*.

O how would he uſe the *ſpiritual Sword* of *Truth!* piercing to the quick (as need required) *dividing ſoul and ſpirit, joynts and marrow*; between *Reaſon* and *Paſſion*, the *rational* and the *animal* faculties; chaſing *Sin* in its ſhifts and retirements, and then forcing it from its *ſtrong hold* again, and leaving it no place to reſt in! Heb. 4. 12.

How would he by the *Word of Grace* alſo, *bind up* the *broken bone*, apply *Oyl* to the *Wound*, and gently pour it in, ſo *comforting* the dejected, and *refreſhing* the wearied *fainting Soul*, ſpeaking a word in due ſeaſon, of *counſel*, *comfort*, and *direction!*

He had *milk* for *babes*, and *ſtronger meat* for men *grown up* to a ſtature in *Religion*. He

He had his Talents by *gift*, and improved them by *induſtry*.

He had the Art of *winning* Souls, and was *ſucceſsful* in his attempts this way.

I have reaſon to hope that many of you can ſay, he was your *ſpiritual Father*, and happy *inſtrument*, under God, of your *bringing in*, and *building up* in Chriſt; you are his Epiſtle (as S. *Paul* ſpeaks) *known and read of all men*; or rather, the Epiſtle of Chriſt miniſtred by him.

2 Cor. 3. 2.

He was a Preacher indeed, *ſolid* and *frequent*; he preached *every day* by Voice or Example, in ſeaſon, out of ſeaſon; in the Morning ſowing *good Seed*, and in the Evening ſlacked not his hand.

How *dexterouſly* would he *evidence* the *myſteries* of Religion, and *deep things* of God to the underſtanding? How *ſweetly* would he *inſinuate* a Duty, and *win* upon the affection of his hearers?

He ſeemed to have very much the *command* of the *judgements* and *affections* of many, and could turn the Scale, where men were not prepoſſeſſed with *prejudice*, or engaged in a *contrary intereſt*.

I have

I have ſometime thought, that the People of *this place* could not be tempted to a *Corinthian* Schiſm, I am of *Paul*, I of *Apollo*, I of *Cephas*; -- for what would men have?

If *perſpicuity*, *plainneſs*, and *powerfulneſs*? if *ſolidity*, *profoundneſs*, and *piercingneſs*? if *Eloquence* in apt and well ordered words? if *variety* (with congruity to the *Apoſtolical* Faith *once delivered to the Saints*?) if *frequency* and *conſtancy* every Lords day?

If any of theſe, or all theſe together might be motives, why then ſhould men be *tempted* to ſeek *others* in other places? while *all theſe* might be had here, while this Servant of Chriſt was in this Mount, here *Praying*, here *Preaching*?

Thus was he *called*, thus was he *qualified* for a Miniſter and a Preacher.

And then alſo, he was *conſtant* to his *truſt* and *labour*, as ſoon as he was entred on the Office, he kept his ſtation and bore the heat of the day; and his Pulpit (in moſt *dangerous* times,) and his *Loyalty* too, under *reproaches* and *menaces* from that kind of men then, and weathered it out, keeping a *good Conſcience*, while others hid their heads, and

fled, (leaving their Flocks to the power of *Seduction*) for shame or for fear: But this man thought, *Shall such a man as I flye?* and *stayed.*

Well, he was for these things, as a Minister (let me speak a big word) *A man of Renown*, highly esteemed in City and Countrey, beloved of good men, one of the *chief* among the Clergy, so he was. And if this be not so, let *malice* and *envy* accuse me if it can.---

Let me appeal to you, to you his *sorrowful* Flock.

Was he not a *good man?* was he not *careful* of you? was he not *courteous* and *kind* to you? was he not *charitable* and *helpful?* did he not seek your *good*, your *peace*, your *safety* in very many instances?

You have not forgotten the dreadful *Sickness*, how then he *stayed* with you in *danger* enough; how he *visited* sick Families, and *relieved* the Poor. --- You remember what an *Advocate* he was, pleading with God in *Prayer* for you; how he pleaded with men abroad for *Relief* in your *necessities*, --- and was heard and *prevailed*; so that you had

*supplies*

*supplies* abundantly. You cannot but know, that he was at *daily* expences at his *own coſts* for your ſakes; how uſeful, how helpful and induſtrious in *reconciling* differences, and making *peace* among you!

And it muſt not be forgotten, that his great *abilities*, frequent *emergencies*, excellent *Charity*, and a perfect *good nature*, were one great invitation of every bodies *applications* to him; which gave him conſtant work, and much buſineſs, able to have cruſh'd a man of ordinary ſtrength under theſe Affairs.

And now, if a ſtranger ſhould aſk me, what *Preferments* this Worthy man had?

I quickly reply, he had *as much* as perhaps he *deſired*; he *pickeer'd* not Advancements, but was as ready to *decline*, as others are to *purſue* them.

*Deptford* was his *chief*, this was his *content*, here he thought he had *Work* enough, and *Love* enough.

He would often ſay to me of his *Deptford*, ſo contentedly, that made me think that this (and his full employment here) was his *Darling*, and he would not change it for

1 Theſſ. 2. 19. a *Chair* of *Eaſe* & *Honour*; like that of S. *Paul*, *My crown and rejoycing are ye in the Lord.*

His Reſolution was, (as he told me) never to leave *Deptford*, and you ſee he kept his Reſolution to his dying day.

But alas! Is this *good man* dead? this *eminent*, *uſeful* Servant of CHRIST dead?

Yes! He is *Dead* to you, and to your great *loſs*, and to all our *grief*; he is gone to his *joy*, and hath left us in *mourning* and *tears*.

Iſa. 57. 1. I may ſay with the *Prophet* ſo far, that *The righteous and merciful man is taken away*, but I cannot ſay (of his *departure*) *that no man layeth it to heart*, while I ſee and hear ſo many *weeping* and *lamenting* the loſs of *this Man*.

I confeſs, that there were Three mens *deaths* which came near my Heart; my Sovereign King *Charles* the Firſt, my Spiritual Father *James* Archbiſhop of *Armagh*, and this my dear *Breton*.

And now, O ye people of *Deptford*, happy once in ſuch a *Paſtor*, — now unhappy by ſo great a *loſs*; God ſent him a *bleſſing* to this place, but think whether his *remove* from you be not a *puniſhment* to you?

His

His *Remove* hath left a dear Wife *ſorrowing*, ſweet Children *weeping*, and an aged Father *lamenting*: Ah! my Husband, my Father, my Son, and multitudes that put in their claim to *partake* with their *griefs*: Ah! our *Paſtor*, our *Guide*, our *Friend!*

I perceive I need not invite you to *tears*, your eyes and countenances ſhew your *ſorrows*.

And methinks 'tis with you as once with the Believers, recorded *Acts* 20. at *S. Paul's* departure from them, *They wept bitterly, ſorrowing moſt of all, that they ſhould ſee his face no more.* Acts 20. 37, 38.

Ah Sirs! you ſhall ſee his Face *no more* here ſtanding, nor hear his Voice more hence ſpeaking, nor in your Families any more Viſiting, nor in your Companies any more Conferring, nor in your Diſtreſſes any more Comforting or Relieving:--- Yet weep no more for him, he is *happy*; but for your ſelves, becauſe the Church is deprived of ſo *worthy* a *Son*, and you of ſo *good* a *Paſtor*, ſo *good* a *Friend*, ſo *good* a *Man*.

If you enquire of his *Death*, becauſe it ſeemed to us to be ſomewhat *haſty*; 'tis true,

he

he had but one great *Paroxysm* of an hour, which *ended* his Life, a sigh, a groan, and an expiration; yet let no man think this a *surprize* that fetch'd him away to Heaven without much ado: They dye *suddenly* that live *wickedly*, such dye *all at once*, but he that dyes *daily*, though he be not sick every day, yet dyes by degrees, and is every day in expectation of it; perhaps a tedious Sickness may make a man more *willing* to dye, but not more *fit*, unless his former life hath been a virtuous, holy *preparation* both for a bed of *Sickness* and the gate of *Death*.

2 King. 2. 1. *Elijah* was a man of God, and he was snatcht to Heaven in a whirlwind; *Enoch* walked with God every day, and in an hour was taken away to Heaven, in a moment as it were. Let no man think that Death to an *Holy man*, come it when, or where, or how soever, can be a disadvantage; let it come by day or by night, abroad or at home, if a mans habitual frame, intentions and designs be *just*, *holy*, *heavenly*, *good*, this man dyes well enough: Unhappy we, if a man could not be saved unless he dyed aged or wasted by a tedious sickness, a Consumption

or

or an Ague. Surely if a *good mans* Tranſlation be from perfect health and ſtrength, he hath no wrong done him, a pang of an hour that begins and ends his pain, is rather a mark of *favour* than diſpleaſure.

Tell me, Oh men of ſowre Cenſure! Is it not a *deſirable poſture* to be found in, when a ſervant of Chriſt is found *doing the work of his Maſter?*

This Servant of Chriſt was all that day he dyed (as he was many dayes in the like) *faſting* and *praying*, and preparing for *Preaching* the next day, and the next to that; and, as though he had a ſight of the approaching cloſure of his life with the day, *bleſſed* his Children ſolemnly, and gave them ſuch *directions* (as they were capable of) charging them to *ſerve God*, and be *pious*, to be *obedient* to their *Mother*, &c. ſaying withal, It may be I may ſee you no more after this, and ſaid, I wiſh I were now in Heaven: Who would not deſire to be in ſuch a frame as this, if he thought his *appointed time* was at hand.

Thus he dyed; and I am perſwaded, and I think all good people are ſo too, *That the day*

*day of this mans death was better than that wherein he was born*, and his Change *happy*, and of *infinite advantage* to him, for he is in *peace* and *bliſs*, and thouſands might be well *contented* to dye as he did, were they ſo well *prepared* as he was.

And now, if you would ſhew *reſpects* to his Memory, and *kindneſs* to your ſelves, Then,

Stand faſt in the Faith he taught you, waver not, ſhift it not; Remember his pious and heavenly Exhortations and Counſels, and reduce them to *Practice*; for that, and ſo much of Religion which you *practiſe*, will do you good, and no more nor elſe. — And let every one that would *dye happily*, let him endeavour every day to be *prepared* for it, and not deferr becauſe of health; for Death may come at Sun *riſing*, as well as at the *ſetting* thereof.

To the High and moſt Glorious GOD, the lover of Souls, and the rewarder of his faithful Servants, be all Praiſe and Glory for ever. Amen.

*FINIS.*